M 1738

Tuesday, December 16, 1969

Group I, Barn

MR. NYLAND: So, Tuesday evening, December 16. This will be the last Tuesday in this year, because Crhistmas week and New Year's week we will not have meetings, not even music. We will have weekends, Saturdays and Sundays only, for the next couple of weeks, and in the beginning of January, we'll resume. So it also means tomorrow will be the last meeting also for Wednesday.

So, let's see what there is as far as questions are concerned which may be urgent for you; so that if you can, you might be able to Work better in the next couple of weeks. Who has questions?

Greg Good: Mr. Nyland?

MR. NYLAND: Yah.

Greg: I tried for several hours today to formulate my question, and I found it--I haven't really formulated it yet, but I wanted very much to ask it tonight. It has to do with slowing down or standing still, reducing a certain activity on the outside, and at the same time not dying on the inside. I feel a need - and I believe that it comes from a place in myself which is honest - to curtail certain activities or things that I do - that's what I mean by the outside. I don't know how else to do it, except to

just name a lot of things specifically, but I--I feel a lot has happened this past year that's led up to this; and at the same time, I--I feel at a point where if I--if I reduce too much, or if I, well, I--I don't want to have things stop on the inside. I would like in some ways to be more ordinary on the outside, but I feel in danger sometimes of--of losing what started out as a wish - and still continues to be a wish on my part - to develop something spiritually or in the way of inner life.

MR. NYLAND: How much relation do you think is there between inner life and outer life?

Greg: In a way, this is a--this is the problem that has been presented to me--come more into focus in the last month. I am not sure. I feel that the way a person is on the outside definitely has repercussions on what is inside, and at the same time, I don't want to confuse them. I think they are very often confused. I think a person can--well, to answer your question, I guess it--I don't know. I can't--I don't know that I can say exactly how much one affects the other. I guess it--it depends. It depends on how alive I am on the inside and how strong my wish is, and in a way how, how--how awake, or at least alert, I might be.

MR. NYLAND: Let's try to define first what you really mean by the outside and the inside, because it might be difficult to define exactly, if there is any relationship, where one goes over into the other; and also, that there are different gradations in what you call the outside - that is, form of behavior instigated by thoughts and feelings. If one wants to have a general definition, I can call 'outside', behavior forms or physical manifestations. And I could call inner existence of a spiritual value. But I think such a definition is not so easy to--to hold--to hold

up, because when I start to think, and I think deeply, or when I really consider, or when I actually go over into a pondering and weighing, and if I take my feeling and I deepen that and it becomes emotional in character even; am I already then reaching a certain form of inner life, and is inner life comparable to the possibility of a spiritual development? Does it cover each other, or is spiritual development starting where inner life, almost I would say, leaves off, or do they overlap?

The reason I ask - and I meant it as your experience - does inner life and outer life touch, go over one into the other? Does one stimulate the other? Is one or the other reachable from either one? Is there a possibility of unity between them or are they opposing each other? And what is really the state of oneself when one says 'Yes, I have outer life and also I have inner life? Is there a conflict; because we talk very much about generalities, and when I say it is a little deeper than the surface it still can remain unconscious up to the point of my feeling. But when feeling itself - by our own definitions - going over into an emotional state, and when one knows that a man has a feeling - and as we try to define it - as part of an octave already developed, that that then the same octave, when it extends into the second part, is that then spiritual development or is it a deepening of one's emotions? And if it is Objective, that is if it belongs to a field of Objectivity in which I usually don't live but every once in awhile might touch or sometimes experience it, is that the beginning of my inner life, or is my inner life starting with, what I call simply, the beginning of a Kesdjanian body?

Now, the question which concerns you is that outer life, so-called, when you are engaged in it, might take over the desires

of inner life, if a desire of inner life could lead to the possibility of having a wish to Work on yourself. And that, let's say, is the ordinary kind of a question: how much energy will go one way or the other? So, without really defining where the one starts and the other begins, I will assume that both could exist, and in this coexistence they need not interfere with each other. Also, I have to define where does my wish for Work come from; because if it is an experience that is deeply enough, either felt or thought about, it might then touch a certain realm which is usually not touched, and I, in most cases, would reserve that as a definition of my inner life being touched. But also, when I will look at the results, what I would like to achieve, and it has to do with the possibility of a freedom from my physical body; then the emphasis of the necessity of Work must be related to a spiritual quality in myself. So I come back again to the same kind of a question: Am I already spiritual in a certain way, together with what I call physical forms of behavior? And that I think is extremely difficult to define; because if I say there is a spiritual value in certain ways, the way I can talk about this and that by putting emotions in it, or when the emphasis of that what I think or what I feel is not solely concerned with myself but then it--when it will want to include the outside world as a whole, and in particular when I consider the question of life existing not only in me but in other forms of--of existences, as it were, or that I ultimately want to include as God existing; then I want to know, is that on the basis of a spiritual value when I talk about life? When I say 'I want to become aware', if this 'I' of mine which I wish to create becomes aware of life, has that life

of which it becomes aware, a spiritual value? And many times inner life, as determined by a question of inner existence immaterial or less material than that what I am in an ordinary physical sense, and I can call that spiritual; is that really life?

You see the problem is really if this 'I' is capable, in Objectivity, to get the whole story about myself. When I consider Essence, and perhaps it is not even enough to say Essence, but that I think that Essential Essence is also a possibility of reaching, if I went down deep enough or if I can say that that is really the cause of my Essential living; how much of Essential Essence is there? And I am faced with exactly the same problem: What is this Essential Essence? I can say ultimately it should be the point of my existence in which there is real life, but does that mean then that what I call Essential, is that not real life?

I think you have to look at it as a continuation of forms - which form is changing and life remains the same - and that the point of Objectivity in its particular definition of what is Objective becomes for us that what is non-subjective without further defining what kinds of Objectivity--Objectivity exist; so that the growth of a person - and particularly when we start to assume that he has to form a Kesdjanian body first, and then a Soul body, and that then a fusion process can take place if the three bodies are developed, and that then one says that with this unity reached, man as he is then, perhaps harmonious or at least full-grown, that then a new cycle starts in a cosmic sense: What happens to the life of man and how does it appear, in what kind of form? And in order to emphasize the necessity of freedom from the physical form I define that what is the next possibility, is a spiritual form. But

it remains still a form, and that life is still bound, although not as much as it is on Earth.

The real wish for myself is to find out if in this life I can uncover life as it is in reality, or, my real Self. That is the limit I can go to when I am a human being on Earth. And that for me the finding of my real Self becomes Objectivity for me. But it does not mean that that kind of Objectivity is equal to infinity. And it's exactly that same way with a concept that I know is completely subjective to me, like time. When I say that time for me on Earth exists in the form of time-length - which I measure in some way or other and I bring out the definitions of dimensions - that then of course I am quite correct to say that when I die physically - and this what is physical, remaining subjective as long as there is life for me on Earth - that when it would die that with that my time sense would die. But it does not mean that the body Kesdjan is not subject to another kind of time in another kind of subjectivity for Kesdjanian body; and that the Soul also must have a time-length in order to fuse with the other two and then becoming one. And what happens then at the point one, when that again starts to function as a form of life on a different kind of a level, but this time cosmologically?

So you see I run into mun--many difficulties when I try to define for myself: what is really this inner life and what is my outer life, and where do both go to? The question becomes much simpler if I simply say 'I am existing on Earth. I can see only as far - I would almost say - as my nose is long. I can only conceive of certain possibilities for myself in my unconscious state, which I define as point three, if I define where I am as point one'. It simply means, in my unconscious state, looking in

the direction of possible evolution, and then considering the next step as number two and the second step as number three - or if I say, that what is my physical body with everything it contains, that what is my Kesdjanian body as the second step, and that what is a Soul body as the third step - then my progress is determined by starting from point one, having in mind as aim point three, and settling for point two; because that contains for me the possibilities, as potential, for reaching three and the actuality of being on the place one. So that my stepwise progress may be going forward and regressing and then going forward again one further step, but then settling for three, although I may be inspired by the possibilities as an aim of place four; and that the continuation of that kind of thinking must lead me gradually to the possibility of becoming entirely free from any kind of a form - if the forms which I would meet at different levels would have different kind of qualities, and one of them would have to be that the form will not hold life as tightly as I know it to be on Earth.

Practically speaking, I have no particular desire to consider too much what will happen after I die, or after I reach a state of fusion, or what it is to be Cosmically Conscious, or even to try to think already at this time about infinity, than only to indicate that there is some kind of an aim far enough away. But when I consider time, and I read in ALL AND EVERYTHING about Heropass, and that what I defined last time or some time ago as what is time on a cosmological scale - that what is the presence of the Lord, totally appearing as a form of Life everywhere and

always, but then being bound by the place where it happened to crystallize into a form, and creating then a time-length which is suitable to the place where one is - then you see I am constantly shifting my definitions for something that I say this is my outer life and this is my inner. But when I go to the next step and I have lost my outer life, my former inner life has become outer life, and I have to create a new inner life; or I find myself with a new inner life in order to be able to exist, let's say, at a Kesdjanian level. And again, that what is inner life, from a Kesdjanian standpoint, becomes outer life from the stand--from the standpoint of my Soul.

And for that reason I say it doesn't make very much difference, because I have to continue in the state in which I am now, and I have to consider what is for me now my inner life. And I simply make a very clear statement: my inner life is concerned with that what is not my body. So I start already with a definition of inner life when I consider my feelings, and surely, when I have to consider my thought processes. That my inner life is not purified, that I know - and my whole purpose of Working is to try to find out how can I purify them so that they become realities of an emotional state, or functioning as an emotional body, or that there is a possibility of an intellectual something that I now call DO as the beginning of Soul, actually becoming a Soul.

For the time being, I make the distinction between the body and the two other centers. I must do that because I know that my body is, to a great dealex--to a great extent, dependent on what I feel and what I think; because if it were not so, the body itself would be as a cell. I doubt very much if it would be able to move. I think it needs the brain/to set the muscles in motion. I don't think

even that the body as such, as it is, without my emotional state, would ever have any desire to wish to continue to live. I think that the body, if it were by itself, would continue to maintain itself out of self-protection, because it is a form of life in that body. That is the story from the side of intellect and feeling.

From the other side, the story from the body, is that the body contains all the organs which are needed for life, and that the body feels that the mind and the feeling could not exist were it not for the body. And that way--and in that way of reasoning the body is absolutely correct, because there is no possibility on Earth for the feeling to exist, if it would have any particular kind of a name, because the DO-RE-MI of feeling - which I assume exists in an unconscious state - is only a period of gestation. It is not even born, from the standpoint of a development of an octave. And whatever there is as the beginning of a Soul is only a conception. Life has not even started to develop with the Soul. It is just conceived. That the body then says, 'I am full-grown, and you, little organ, my feeling, and the other little organ, smaller even, that mind, and you might say, a little bit of sex - and what is sex for? To continue a body, in procreation, so that the sex becomes really the property of the body, and that the other two centers become a little functional. And you might say even, if the body looks at it in the right way, become servant to the body, to be able to propel the body around the street; or to have a little bit of a feeling, which of course the feeling will call aesthetic value but which still uses the body to express itself. And I think it is quite logical that from the standpoint of

Earth the body is actually the most important item of a man; that it is really much more important than we think; and that, you might say the body itself, if it has a little bit brain of its own, or perhaps sometimes borrows what is the brain of a man, that the body becomes quite conceited.

This of course is a topsy-turvy condition. And whatever may have been the cause, quite without any doubt, it is that inner life has not been developed, so that the emphasis has been on outer life only; and, as a result, the body started to become too stuck up and even considered itself superior to the mind. And one knows this because 'it is very good fishing in troubled water.' When there is conflict between the mind and the feeling, the body asserts itself. It is not that it necessarily will go away with one or the other, but it simply says 'I have also something to say, and my mind, - you can shut up, because I am hungry, so I eat'. That has nothing to do with my feeling. As far as different powers within the body is concerned, we know well enough that the body is extremely strong sometimes. And that for instance, take the question of sex: neither your mind nor your feeling has very much to say about it. When the body definitely wishes something of that kind, it will go ahead, and it's very seldom held up somehow or other by some kind of a signpost saying you shouldn't, unless there happen to be a set of morality rules which have been imprinted into one's mind, or something that is perhaps a little bit associated with a feeling - partly religious maybe - which then at certain times makes a person behave a little bit more ethical. But when the body has its say, you know the man, whoever it is, very often reaches the state of an animal.

This is what I call topsy-turvy, because it is correct from the standpoint of Earth, but it has nothing to do with the possibility of a Kesdjanian or even a Soul existence. That what belongs to the Earth belongs to the Earth, and the body will remain on Earth, and we don't have to carry it with us. So whatever there is, in what we now call subjectivity, and which is principally concerned with my outer life, my problem on Earth is to find out the proper place of the body. For that I wish more wisdom, and for that I want to have a certain feeling about life, because all the body says is 'Surely, I know life. Look at me, I am strong. I can do whatever I like. I can eat this and that and a great variety of different kinds of foods. Of course I can sleep, and I have to because I have to get strength, and when it come to sex - you know - I am this and I am that.

The question of how to begin; because here is a poor little feeling center, trying to get along in the world of the body, and a very darling, little, lovely mind, happening to have some thoughts, even thoughts of the future, and hoping for the best; and carrying with them this tremendous Atlas, carrying the world of sorrows of my own little kingdom, in which there is no king and just a little bit of a princess and no queen as yet. And the body itself is the populace. That is what governs. This is the organic life on Earth. This is exemplified by the man as he is on Earth, and where he maintains himself, and with the aid of Mother Nature will not allow a further development of the second center or the third center because it may even become a little dangerous. So, of course, to maintain that kind of a law of

Earth - and as long as the Earth is at the place where it is, it will not wish to leave this place until all forms of organic kingdom have grown out sufficiently , having profited by that what was their life on Earth, and then having reached an understanding that they also, as a total quantity of Life existing, belong to an evolutionary scale, will start to move up, so that then the Earth itself will become a planet. That is a very long way off. And in the meantime, poor man, being tied down with his body to the Earth - which is his earth for himself - is unable to understand what is really what, because he has stared himself blind on that what were the demands and even his feeling, you may as well forget about it, because the body governs the feelings in the expression of them, and that the mind in its feeble idea of having the possibility of a thought, will at the proper time be unable to go against that what is the wish of the body.

Of course, it's obvious, that it needs further forms of development, and for that reason one says, 'That what is now my inner life and which has been neglected, that requires further development'. So I said, 'Where is this inner life', because I know at the present time there is no balance. It is overdone by the Earth - that is, my body. I do not consider the Sun. I don't really consider the planets very much. I have to consider the Sun more or less in seasons on the Earth, but the Earth regains again in ordinary seasons, one after the other, what it really wants to be, and anyone living on Earth can move to the tropics if they don't like the North Pole. So they're not concerned about that, and neither am I about my body, because my body will tell me, as long as it is healthy, that I don't have to think too much; and that my feeling is quite enough for me to have a few little aesthetic

values which give me taste, so that then in taste, I am a little different from an animal because my taste will lead me to the possibility of a creation, in an artistic sense, something. And then, already, I become satisfied because I wish to believe that that what I create is out of this world. And of course, Mother Nature allows this kind of hallucination, and says 'Let them sleep. It really doesn't matter. As long as they sleep, it's all right; and it doesn't matter if they have dreams, as long as they don't wake up.'

It's interesting to find out what it really is that starts a man on the road of wanting to wake up, because maybe it is his mind that finds in the mind a chaotic state, when he sees that all his thoughts keep on churning around and he can't get out of it; and he is looking, when he is running around in such circles - big as they may be or small as they may be - he is looking for the tangent to get away from his brain because he cannot talk to his body, and he has no language at all regarding the feeling. He acknowledges them; he knows they exist, but he is a slave. And the hope perhaps maybe in some kind of an insight which is intellectually--what--what the brain intellectually is capable of at certain times, such a thing that hits him. It hits himperhaps as an experience sometimes. It hits him in his head. And maybe that kind of a hitting, that kind of an arrow, as it were, might penetrate further into his heart because sometimes there are earth-shaking experiences in a man's life.

And the second possibility, which of course also exists and which I have called again many times a miracle of happening, the same way as this question of having all of a sudden an insight

in one's brain is like a miracle out of the blue sky, without knowing where it came from, nevertheless being affected. So it is with my feeling. My feeling at times has a chance to be a little deeper and becoming involved. And when it is involved, and of course identified with the experience, that that something in me gets hurt. And it is then as if it is exposed prematurely to the possibility of continuing to live. And immediately after that experience it will withdraw. And sometimes, if my mind wants to be a little brotherly, it will start to explain to the feeling that it is not so bad after all and you better cover it up again and go to sleep.

But it is not satisfactory all the time to a person who continues to feel. And there is in Man, in his feeling, a wish for growing wings. It is not in his mind. The miracle for a man is in his feeling to be free from it all, and to leave it, and to be able to go in the direction of his feeling; because he says 'As long as I cannot define it in any words, and as long as it doesn't need any expression of my body, I know there is a possibility of freedom.'

When this happens to a man, something like a miracle happens to him in his heart. And it is at that time that he starts to have hope. Before that, he has to have some faith in himself which will give him, in his heart, an assurance that he is alive; and also will tell him, with his mind, that as long as he keeps track of his body in the way it is, that then the body cannot put the poor tenants - like the other two centers - out, because they pay. They pay in a certain way to the landlord, which is my body.

And when the rent is paid on time, there is no law on Earth to put the tenants out of your--out of your tenement.

It becomes difficult when one of them starts to question the right of the landlord to exact interest from you. And that is the feeling, because the feeling is not bound like the mind, or it is not bound like the body. Feeling has already a certain ethereal quality based on vibration rates which start to affect the atmosphere of a person. And it has already a certain sense of non-physical or less material existence. And with that, this feeling, considering, and also you might say, withdrawing, and being hurt and not wishing to show, still will have an inner conviction that a miracle was meant for that heart, and that it is now a question of how to find such possibilities of contact.

The miracle is then that his heart starts, you might say, to talk a certain language, sending out feelings in different directions; and hoping then by means of that to come in contact with other forms of life which then can help him. For that reason, a family life based on feeling is worthwhile. A group of people working together because--not because they love each other, but because there is an exchange of an emotional kind, already is helpful. But the one thing that the heart will wish is to have an aim which is not connected with itself, because somehow - and again it is very difficult to define - when there is a feeling within one that one knows that something is potential and for which one then has hope, the faith replaces the hope. And sometimes reversely, when there is faith, hope will appear and replaces faith. But that the two of them together become actual, that that

for one's heart forms a triangle which gives the assurance that that what is thought and felt has a reason for wanting to exist. The belief in that kind of a miracle of being able to fly away is of course many times in dreams, in which there is already that kind of a looseness, either of a thought or a feeling as a concept; and that then in such dreams, I dream about the impossibility which for me is impossible on Earth, but then becomes possible because of that freedom.

In that way the mind starts to help a little bit, because it is still very small. But when the feeling starts to aspire to the possibility of growth, also then the mind starts to recognize what is the real relationship of a man as he is on Earth, and he has then at times an insight. That is the equivalent of the aspiration. What later takes place, and the ins--aspiration changing to inspiration, means for a man that his insight changes over into the actuality of belief in activity. And this is where, you might say, the body then starts to realize <u>how</u> actually the situation should be. And then, the body starts to become afraid, because it sees, within its own little kingdom of the body, certain rebellion. It starts to realize that the tenement has now tenants which are like black sheep. And they don't belong in the stable, but they happen to be there. And you might say that the body, it is saddled with that what are called now 'feeling' and 'mind'. And much to its detriment, it has continued to give them food and asylum to live there, and now they start a little bit on their own.

It is like an inner revolt. It is that the body realizes that something is going on and it does not like it,

because the body is threatened. Also that, I think, is inherent in the quality of a body itself. I believe that the body has a certain something that he calls instinct, and is actually very close to an intellectual capacity of having premonitions. I don't think it is simply dependent on the brain by itself. It is not left to the brain by itself and alone. I think we make that mistake. I think it is intuition on the part of the body. I think it is also something that takes place in one's feeling, having already tasted - at least partially - the possibility of a little bit more freedom, that at times that one has certain emotional states which need not be expressed; that then because of this, there is a realization that maybe the balance, as it is now in an unconscious human being, is not quite correct. The encouragement is then found in the 'I', of what is the brain, separating into two different functions, in which one is concerned and remains concerned with the maintenance of the body on Earth; and the other becomes concerned with the belief that activity must lead finally on the road, and when on the road, towards freedom.

I think this kind of faith which starts in the brain, and which becomes the hope in one's heart, ends up in the actuality of activity of the body; and that when commands are given then to the body, regardless of what the body wishes, the body starts to smell a rat. It is very uneasy and the rebellion is now in the body, because it is not going to give up its particular place of power. It will fight, and it will fight back. That is why Work on oneself is so difficult. It is the body that objects. It's the body that had a place, and does not want to give it up because it doesn't know which place it should have. It is afraid of the

growth of a physical body; it's afraid of the growth of an emotional body; it's afraid of the growth of an intellectual one. It cannot define it, because the body has no capacity of that kind of thought. And even when it is--as long as it was associated with the feeling, it had--has no sense of what is an emotional state. Both are higher. So the body starts to be proud about the possibility of sex, and simply saying that after all the continuation of life on Earth is dependent on the body. And for some time the body is right, and it can maintain its position; because man, when he starts to Work, will also experience much more the possibility of something existing in him, and maybe ascribing it to different kind of causes, nevertheless become subject to such laws as exist for the body. And this becomes extremely misleading.

There is a little period which is needed for a person to make that kind of an adjustment, and to continue to have belief in the value of his brain, provided the brain is not associative. That what is associative is simply based on the past. What is the problem that appears, is that a man as he lives on Earth and creates and does all kind of lovely and beautiful things, that he remains identified with what has been done. It goes over into the hope for the future and becoming identified with that what is going to come. But that the development of one's inner life depends on the realization of living now, and the question of Simultaneity and the Moment will enter at a certain time in the realization then that time is really for a man on Earth the factor which keeps him subjective.

And in that sense, there are indications, even in ordinary life, that time is flexible. And as soon as that as time is established, there is a fundamental note struck and something is actually affecting the totality of a personality because the foundations then become very shaky. If a man cannot depend on his time anymore, that what was unique for him has lost its value. And from that time on, man starts to flounder. And at the same time, knowing that that exists, it makes him curious to find out why is this flexibility; so that when that what is the firmest for him - because it was originally comparable to the circulation of the Earth around the Sun, which is exact and is in time, accurate and constant - when that for him, (as?) a sense of his own time, in which this body, taking over, finding then itself in the wrong place, and that in reality the body of a man should circulate around his Sun; this is the difficulty that one faces with one's feeling, because the feeling says that must be so, and then the feeling looks to the brain and he says, "Where are you, my Sun of my world?"

Psychologically, it becomes very intricate what happens, then, because it is difficult to describe. There is something like shame; that a man having believed so much in the hegemony of his body, all of a sudden starts to realize that he is out of balance. That on the one side that what should have been the master, is not home at all, and perhaps even, hasn't been born. And the second is, that that what could have produced a different kind of a balance, like his inner life, was never attended to. And deep in his heart, a man is ashamed of his state.

Who produces this shame? One can say life. Life knocks on the door of one's conscience. There is no getting

away from that. It is something that already exists in each person, to a certain extent, with some a little more than with others. And when the conscience starts to exist in a man and starts to open up to the possibility of life as a whole, then this conscience is not bothered by formulations of words. That is why conscience starts first. And the conscience tells to the brain, "What kind of Consciousness have you got?" That is where the shame starts.

A man in his brain comes to the conclusion that he is compelled to do something. He does not know anything about Objectivity. It never has really been told in any words. And all he can go by is his feeling becoming more conscientious, but at the same time, not knowing what is right for a man, than only having a di--desire and an aspiration to be able to fly away.

I said a little while ago, then the mind starts to function in a good direction of thought: what is meant by flying away? What is really the idea that is inherent in an emotional state? The consideration of life even in different steps, that that what continues then to exist, the mind becomes clear about, that what I am on Earth is twofold: a life, and that what is the form. And the indication of the wish for myself to become a different kind of a form and retaining my life is that what takes place in my emotional state.

The emotional state starts to help to develos--develop one's conscience when it will include other forms of life. I have said it so often, that that what is needed for a man to be ashamed of is his selfishness, or as I said the other day, his ingratitude - the realization that he has been taking and taking. And he also then starts to be a little bit awake, or has a bad dream, is intolerable; because he says, 'Am I a Man or mouse?'

I say psychologically, it is difficult to define this state of shame, but it comes from one's inner life. It comes from a little conscience that starts to function. It starts from the reality of one's Self which at times is disclosed to oneself. It starts sometimes to become apparent that something exists for oneself which is out of this world. It starts then with thoughts of a very definite kind, of an inspirational kind, taking it from the emotion, and then coming to the conclusion that that what is needed is Work, because that becomes activity. It will include Work in all three centers, because the mind is then not stupid. But the mind also knows that it cannot rely on the past at all, because it has not given what he needed. And at most his gratitude will be for that what the past has brought him to, to the point where he then can see, with his shame in his conscience, that what still can be corrected, because the time-length, as measured on Earth for a human being to become conscious, is fortunately sufficiently long. It is not the question that one can start so early; and of course it is always the question that one is every once in a while a little too late. But the hope that there is for a man can stay with him for many, many of his years. The only thing is, that when it reaches the point of shame, he has to pay attention, because that will not happen too often. It's an experience in which one is not, to say the least, satisfied with oneself but also, one hides. Also, one hides from God. Also, one knows that something has happened , which should not have happened. But somehow or other, the knowledge that something has happened has given him the possibility of the realization that there was a kind of knowledge which could have been preserved for

him, but for some reason or other it wasn't, and then the Lord takes such a man out of Paradise.

It is not unfair, because whatever the conditions of Earth are, everybody is to blame that unconsciousness is maintained. Some will know it and some don't. And many times a person may even know it and will not pay attention because the momentum of unconsciousness is so terrible. When Ashiata Shiemash talks about this kind of a terribility--terribleness that exists, he means that that what is a momentum, a kinetic force which continues to be unconscious, is not going to stop--be stopped that easy. Forty days without food. Forty days of suffering. Forty days needed to make loose that what is the bondage of Earth. Forty days of a flood leaving then nothing in existence than only the possibility of having hope.

What a man - after he experiences this state of shame - what he will do depends on how much there is of a Conscience, and how much he with his mind wishes to fight; because the chances are still that a man, with whatever he has done and whatever it is that he is still bound to, is not as yet ready to give up. And sometimes it may take a longer period. And those who are there and see this, all they have to do is patience. And they should have the hope that they still can be there, so that the patience will not run out too soon.

When I look at groups, when I look at Work, when I look at how often one is exposed to ideas of this kind, when I see certain results - and sometimes for which I am grateful - and when I don't see certain results, for which sometimes I am ashamed; how long, O Lord, is it necessary to continue to talk about

Objectivity! Why should it be necessary that your inner life is so deeply buried, that you even have a question about it, what to do when it happens to appear. As if at such a time you should already be ashamed, or shamed into, as soon as there is inner life that you must know, that is it and not your outer life. And there is no further question about loving that kind of a state in which there is a little bit of an appearance of your inner life and cherish it and keep it and feed it at any cost! Coute que Coute! What difference will it make when there is just something! Hold on to it, because then you know that that was long forgotten as a faith, now can become a hope for the future.

That's why I say I am sorry sometimes, also about such questions. What in God's name is the difference. When I once know what I wish, why don't I go after it? But this is the terrible situation in which the body has predominantly guided me and never allowed me really to think. The body has kept my mind on a leash. And my mind has guided my body like a, a dog, you might say an all-seeing-dog, for a blind person, which is my body. It's that situation that one has to contend with. When a man can open his eyes and need not be blind and know that he is not a dog.

The problem of talking about this is to try to take it in such a way that whatever we now have said becomes a stimulus for you. So that the hope is there and that the patience in time will be rewarded. And that it is not a question of now making up your mind; the question is only how deep does this go, and does it touch your emotional state. But there is further the necessity that it goes through your emotional state to the level of your Being. When it reaches your bones, when it reaches the skeleton, when it reaches

that what is your nakedness, when it reaches that Essential Essence of yourself, then there is the realization of something existing which you then, I think, you must feel committed to, and you must then realize that thanks to God, something can be done by putting my body in the proper place as soon as it is possible. I use this phraseo--phraseology again, as soon as the princess can be the queen and as soon as that what is my mind can be king.

The relationship for man to be is to understand what his body should be, for him, as his servant; what guidance he can get from his Conscience; what will enable him in Consciousness to know that his 'Yea' is 'Yea'; that he has the strength of his character to say 'Yes' when he means it, and 'No' when he means it. And that at the same time belonging to the family of his emotional states in his heart, that he has benevolance so that he then is compassionate. And at times he says, 'Yes, but I have patience'.

But Work! When one wishes to Work, patience is unending. When one wants to reach the end of the road, and the road has no end, one still continues to walk. When one loves, there is no further doubt about wanting to reach a result, because the result may be so far off. And during one's lifetime, one keeps on loving, having in mind an aim of ultimately, at the end maybe, of many, many lives, to reach God; because love is only for that purpose - to reach final understanding. Love on Earth is only a certain means to understand what it is to have love of a Kesdjanian body, and what it could be if that what is the Soul loving mankind, for the man and each personality containing

life. The continuation of different forms of love, after the cosmic scale has been reached, in that what then becomes love of God, also love of those who govern, love of those who execute, love of those who give orders, love of those who give advice, love of Archangels, love of Angels, love of those who are in a position of power; love, after all, of that what is infinite in reality existing, again and again, everywhere and always; and also on Earth, existing, towards which one prays, starting with one's inner life to develop it in such a way that it becomes more and more that what it should be, and belonging still to Earth, that there is no question about what is important for me. And that therefore, if it is a question of dividing one's energy, one may even want to stand still. One may even collect all one's patience. One may even want to stop outer life for a little while, so that there can be devotion, so that one, in then coming to one's real Self, one knows how to continue with the next step. Maybe not much more than the next step.

You see, when I step, one step forward, I settle for my step by drawing up my other leg. I cannot make the next step until my other leg has come to the same position as where my step is now with one leg. Then I step forward, and again I return to the position of presence. You understand that? I walk towards the future. I take out of the past my other leg. I stand for one moment, you might say in passing almost, as if at the present with the two legs then. My patience is that I see the future, I still have the past to deal with, and I settle for that what is the Moment. I live in time, in the past up to now. I live in time in the future, what may be. And constantly out of the time,

I make the Moment, which again becomes the time for Kesdjanian body. I live with my body as it is. I wish for my Consciousness. I settle first for my Conscience. I wish with my Conscience to develop a Kesdjanian body. I wish the unity of God, and His love and His understanding, and I settle for my Consciousness.

These are the steps. These are the constancy of a man, walking, step by step, leaning sometimes for support on one thing or another, or sometimes even a stick. He may get a little old. Maybe he needs other people. Maybe he can lean a little bit on the shoulder of the queen. Poor king. "Ein armer alter König." If he were, if he understood, if he can see what his kingdom is worth, he will wish to be crowned. But if he is crowned, he has a responsibility of a king. And it is sometimes terribly difficult, like it was for the Tzar of Russia to be a Tzar. But that were circumstances, and a person when he lives his life is forced by circumstances to be what he is without him having sa--said anything about it, he finds himself. And then, he finds what he is, and then he finds out what he has to do. And then he finds a way to do it. And then he finds how it was his unbelief having changed into belief of being able to do. And then he says, 'And so with God's help, I can live'. And then with that, in being able, I become that what is my Being, at a level where I am allowed at the present time to live, in accordance with the rules of my Conscience.

I hope you have a good Christmas; good New Year. Some of you I may see, of course. But this is as good a time to wish you a good Christmas, to start with. An old year, you settle with by thinking about the potentialities of the New Year.

Good night.

END TAPE

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